

THE CATHOLIC MIND

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The Good Samaritan Today

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WE believe firmly that Almighty God sent His own Son to reveal to man the Divine Formula for peaceful and orderly relations among men and nations. It is therefore our duty to examine carefully into the social problems of our day and to seek solutions for them in the light of Christ's eternal teachings.

In answer to the question, "Who is my neighbor?" that the Master gave to the world that parable of exquisite beauty and tenderness—the story of the Good Samaritan. In it we find the key to the Christian concept of the Brotherhood of man, we find principles and methods applicable to the human needs of every age. We find all this because it came from the lips of no mere human authority, but from the Lips of God's own Son.

"A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away leaving him half dead." As we think of that man by the wayside, there comes before our minds the picture of countless human beings in our own day who have, like him, been left by the wayside.

Along the wayside of life are the sick of mind, men distraught, disillusioned and despairing. There are those whose faith in higher things has been wrecked; whose bodies are wracked with disease and pain. There are fathers left lonely through the death of a wife and faced with the rearing of motherless children. There are wives deserted by husbands. There are whole families impoverished by unemployment. And, alas, there are children, innocent victims of homes broken through sin, sickness or death.

Along that wayside of life are others weighed down by handicaps; the blind, the crippled and the deaf. Walk through the streets of great cities and see the ramshackle homes in which millions of children are born and reared. Go out to the barren farm lands and see there families, destitute and living in misery and want. Tip-toe through the wards of hospitals and listen to the moans of the sick and dying.

All this and much more could be depicted in a true panorama of human suffering. Whatever its degree or character, whatever its cause, one fact is clear—there are today millions of human beings in need. Like the man in the parable, they reveal to us the breadth and the depth of human tribulation.

BROTHERS IN CHRIST

The Gospel story tells us that after two others had passed by, "a certain Samaritan being on his journey, came near him; and seeing him was moved with compassion." The man he saw had fallen among robbers. But had he been the victim of an accident, or of sickness, or of another cause, the Good Samaritan would surely have shown the same concern.

What really matters is that along the wayside of life the Samaritan came face to face with dire human need and responded with true compassion. His concern found expression in prompt, efficient action. He

interrupted his journey; he shared his possessions; he utilized whatever skill he had in binding up the wounds. He poured in oil and wine to prevent further spreading of the injuries. All this he did voluntarily and without thought of self.

What a lesson for us in personal service! Often in the everyday affairs of family life, at our workshop or office, in the factory or on the farm, we too meet up with grave human ills. A child crippled for life; a doctor's verdict, cancer; a mother dead in childbirth, these things move us deeply. One touch of Nature makes the whole world kin. And yet, like the two in the Gospel, daily we pass by other forms of misery and suffering unconcerned at the plight of a stranger. We were to look more closely, we would see that those so-called strangers are our brothers in Christ. They cannot and must not be merely subjects for statistical tables and newspaper chronicles.

It was the compassionate spirit of the Good Samaritan that moved Vincent de Paul to labor in the prisons, the hospitals and the alleys of Paris, and to mingle with the slaves of the galleys. That spirit shone forth from the eyes of Damien of Molokai on the memorable morning when he stood before the stricken people he had served, and said simply "We lepers." In our time it inspired the daughter of Nathaniel Hawthorne to minister in her own home to the hopeless victims of cancer, and then to found a Religious Order consecrated to their care. And today, thank God, that same spirit lives on in the lives of thousands of our good Sisters, Brothers and devoted laity who cheerfully spend themselves in the service of the poor, the sick and the unfortunate.

We are all too prone to think that charity is an heroic virtue to be practiced only by the saints and the religious. This was never the mind of Christ. Neighborly service should be part of the life of every man and woman. Right in your own parish and in

your own town there are men and women and children who need your help.

Look around you and you will find lonely sick, aged and crippled waiting to be visited; destitute mothers struggling to support their little ones on a meager dole or without any help; orphans yearning for a friend who will remember their birthday and think of them at Christmas. The nurses in the hospitals and clinics can tell you of patients worried because their families are neglected and their job is in danger. The judges in the courts will point to many a boy or youth who could be saved if a friendly hand were placed on his shoulder and an understanding voice promised "I'll stand by." Faithful leaders are always needed in Scouting and in Youth work. And certainly the Vincentians and the Ladies of Charity know full well there is no dearth of opportunities for service, if only we seek them in the spirit of the Good Samaritan.

DIOCESAN ORGANIZATION

Only when the Good Samaritan had done all that he could possibly do himself, did he turn elsewhere for help. When he reached the limits of his ability he set the victim on his own beast, brought him to an inn and enlisted the help of others to take care of him.

In like manner, today there are many human needs that cannot be cared for by personal service in the parish. To meet these, agencies with greater resources and wider coverage are necessary. If we were given the full use of television, I could throw on the screen here today happenings in the wards of 689 Catholic hospitals, which last year cared for one and three-quarter million patients. I could picture for you 557 children's homes and agencies; 190 homes for the aged; 300 community centers and numerous other activities throughout the land, which exemplify in organized service the spirit of the Good Samaritan. It

is that spirit which inspires the thousands of men and women, who make up the staffs, the boards and the auxiliaries of these many agencies.

Taken together, these agencies and other private charities, constitute a contribution indispensable to the welfare of America. Totalitarian governments have usurped control of all social welfare activities and have stifled private charities. But as long as America cherishes the free spirit of her people, so long will she cherish the finest fruit of that spirit, voluntary service to one's brother in need.

During the last twenty years the most significant development in Catholic Charities has been the establishment under the leadership of the Bishops, of seventy-six diocesan bureaus with ninety branch offices. These bureaus have become, as it were, the nerve centers of Catholic Charities, unifying and strengthening the entire movement. In diocese after diocese they act as switchboards linking together isolated charities and connecting them with other agencies and with important developments in science, in legislation and in public policy. Through these bureaus the full resources of each diocese can be marshalled for charity and used where most needed; here to extend an existing work; here to improve standards; here to start new services in uncovered areas. Diocesan organization has helped to dramatize many hidden needs, to recruit capable lay leaders for service on boards and civic committees, and to vitalize Catholic effort in behalf of the poor.

Experience has shown that such diocesan efforts are most effective when coupled with a readiness to meet with other groups, public and private, in an organized approach to communal needs. As neighbors, we have discussed common problems in a neighborly fashion. This sharing of experiences with others and joint efforts in fund-raising have widened the area of our own usefulness and have enabled our agencies to serve more people and to serve them better.

MUST LOOK TO THE FUTURE

The Good Samaritan was not satisfied with temporary aid. He paid the innkeeper what was due, but he did not stop there. "Take care of him," he said, "and whatsoever thou shalt spend over and above, I at my return will repay thee."

I like to think that he counted on getting the extra funds which would be necessary from his friends in Jericho. In any event, he was determined to complete the task he had undertaken. He thought of immediate needs and of the resources readily at hand. But he also looked beyond to the days to come and to resources elsewhere. If our services are to be thorough, we too must look to the future and make use of all available resources.

The depression years brought such a burden of want that local agencies could not cope with it. When they reached the limit of their abilities, it became necessary to turn to State and Federal governments for broad programs of public assistance and social insurance. These have done immeasurable good. Looking to the future, the Federal Social Security Act provides a national foundation on which State after State can expand and strengthen its services and afford a greater degree of security to its people. Further modifications will improve these provisions, if these modifications are based on the careful application of social security principles and not on the exigencies of defense financing.

Despite these broad provisions, much remains to be done in meeting total national needs. To take a few outstanding examples, let us consider Rural Life, Labor, Health and Youth.

Rural Life is vital to our nation. From the countryside come the large families to replace the aging and dying populations of our great cities. There too, thrive domestic virtue and family unity. But the National

Catholic Rural Life Conference and other informed bodies have issued a warning call. The nation's best efforts are needed to curb certain social evils which menace farm life today. Vanishing ownership, commercial large-scale farming, lack of education for the land and the flight of youth to the cities, these constitute a major national danger.

The defense program has aggravated the situation. Greater numbers of young people have been drawn from the land. Their places are being taken by more power machinery. Large farms are growing in numbers and in acres. When the war is over and millions **or youth are released**, a serious crisis impends unless plans are laid now for a national back-to-the-land movement based on sound land settlement principles.

Labor too has its problems. After working hard and conscientiously for years, many a man has little to show for it. He may not even be able to get a job. It is our duty to protect the rights of workingmen in every just way, to safeguard collective bargaining, to strengthen fair Wage and Hour Laws, and to develop efficient agencies for the placement and retraining of workers.

And let me say this. In the stressful days which follow this war, our labor unions are destined to be an important bulwark of American democracy. To prepare themselves now for that serious task, three steps are necessary. Individual members should drop their apathy and participate actively and intelligently in all the affairs of their local unions. Capable leaders should be selected and trained in the new approach to settling disputes. And both locals and leaders should plan their action in conformity with the welfare of all the people.

In the field of public health, competent observers have brought to our attention many urgent needs. Their studies have revealed the great numbers of people suffering from malnutrition and chronic illnesses,

the many preventable deaths that occur, particularly among mothers, and the unhealthy influence of bad housing in both city and rural areas. On the other hand, they have pointed out the inadequacy of hospital and clinical facilities in many sections of the country.

Nor may we close our eyes to the problems which confront our youth. Youth is not a special group set apart from the rest of our citizenry. But at the same time, the defense of our country and its very future depends on our young men and young women. We must see to it that they have adequate opportunities for sound education and for moral and spiritual growth. Beyond that, they need the opportunity to train for and to secure real jobs in which they can earn their own living.

These and many other problems present a challenge to our people today. We can meet that challenge if we have but a fraction of the courage, the initiative and the enterprise shown by our forefathers in the building of America. They made a tremendous contribution to the social progress of the common man. We in our day shall continue that progress.

NO DISCRIMINATION

Finally, there is another lesson which the parable of the Good Samaritan brings before us—an unforgettable lesson in tolerance. The man by the wayside was a total stranger, a member of an alien race and an enemy. But this did not deter the Good Samaritan from the swift alleviation of his sufferings. Surely today, this lesson has national and international application.

This nation was founded on the declaration that all men are endowed by God with inalienable rights to life, liberty and the pursuit of happiness. Arbitrary discrimination in matters affecting these rights has no place in this land. Hunger and pain and despair know

no racial lines. The man who seeks to arouse prejudice towards any group within our borders, because of their birth, race or religion, is sowing the seeds of disunity and is himself alien to the Spirit of America.

In the war-torn countries of Europe, nation after nation has been rent asunder by the deadly bombs and thundering guns of racial hate. At many a wayside along the battlefields are thousands of men left not half dead but lifeless; thousands of families faced with starvation; thousands of children homeless and friendless. We pick up the evening paper and read of 10,000 men wiped out in a single battle. Are we blind to the meaning of this tragic news? Each one of that 10,000 was a human being like ourselves with his own family, his own hopes and ambitions, his own business or profession. Life for most of them held the challenge and the joy of adventure. Now, as Kilmer wrote, their rifles lie on the muddy floor. They will not need them anymore.

In the midst of a world at war our people had no choice but to engage in a vast program for national defense. This mighty effort has uprooted millions of men and women, and caused great dislocations in family and social life. To maintain national morale during these critical days, our leaders have enlisted the services of hundreds of chaplains and morale officers in the armed forces and have sanctioned the efforts of six great private agencies under the banner of the U. S. O.

Under that banner the many resources of people of the three great religious faiths, Protestant, Jewish and Catholic, are conjoined in a united effort. The National Catholic Community Service, under the leadership of our bishops, is now operating service clubs in scores of camps and industrial areas. Resources of our Catholic groups are being marshalled to provide spiritual guidance, welfare service and wholesome recreational opportunities to the men and women engaged in the

defense program. Day by day this new work is gathering strength and spreading its operations from coast to coast.

We Americans would be blind indeed if we did not think of the years that are to come. Whatever the result of the titanic struggle abroad, one thing is certain. After the war, millions of men, women and children in ruined lands will look to us with hunger in their eyes, begging for bread, clothes and a chance to live. No one who knows our history can doubt our response. We shall not pass by unconcerned because these victims are of another race. We shall show mercy to them as neighbors on the highway of life. America is destined to be the Good Samaritan of the World.

That destiny, the noblest ever bequeathed to a nation, demands that as true followers of the Prince of Peace, obeying His Divine law of justice and of charity, we look on every man as a child of God and a brother in Christ. And so in that spirit today we raise our minds and our hearts to the Father of Mercy in heaven, praying that in His Divine Providence He may soon grant to afflicted mankind the blessing of peace—a peace that will be just, a peace that will be merciful, a peace that will be lasting.

* * *

If thou hast rested thy peace of mind on the words of men, and not on the testimony of thy conscience and on thy God, thou wilt easily lose it, and be troubled. Let men have what opinion they will of thee; let it be enough for thee that thou art pleasing to Him who is the searcher of hearts . . . Nevertheless, after the example of the Apostle Saint Paul (Rom. xii, 17) provide good things not only in the sight of God, but also in the sight of all men." LUDOVICUS BLOSIUS.

Catholics and the War

CHRISTOPHER HOLLIS

ENGLAND is, of course, a Protestant country, and it may seem natural to those whose minds are filled with the controversies of Reformation times or whose interests, hereditary or otherwise, are in Irish history, to think of her as the enemy of Catholicism.

Without denying that Englishmen had their share in the intolerances of the sixteenth and seventeenth centuries, when in every country it was the object of policy to enforce compliance to the ruling religion, yet a generalization concerning intolerance to Catholicism as a habit throughout the ages would not be justified.

In the seventeenth century it was left to the Stuart kings to fight what battle there was for toleration. Mary, Queen of Scots, had, first in Europe, proclaimed a purpose of toleration in her kingdom, and her great grandsons, Charles II and James II, showed evidence of having similar ambitions in their times.

Mary and James were, of course, Catholics themselves, and Charles, though he did not declare himself so until he came to his death-bed, was notoriously of Catholic sympathies. It is therefore perfectly fair to argue that they asked for toleration for Catholics because that was the most that Catholics could possibly hope to obtain in the England or Scotland of those days.

However that may be, it was in Charles II's reign that the first project of a community in which there would be religious freedom was given to the world in the charter by which Lord Baltimore was permitted to found the American colony of Maryland. In that colony, according to the charter, Catholics, both from England and elsewhere, could freely find their home, as also could the practisers of any other faith.

The story of Maryland belongs to American rather

than to English history. For the real beginning of English hospitality to Catholic refugees we must pass on to the time of the French Revolution, when English doors were thrown wide open to the Catholics, clerical and lay, who were driven out of France for their refusal to take the oath to the Civil Constitution of the Clergy. Liberality breeds liberality, and sympathy with these Catholic refugees and fright at the much greater menace of open atheism was beyond question one of the influences which caused Parliament in 1795 to repeal the worst of the penal laws and once more to legalize the practice of the Catholic religion.

In the settlement after 1815 it was, curiously enough, Protestant England rather than the Catholic Powers which insisted on the full restoration of the Pope to his temporal power. In the nineteenth century England established herself as the home of all homeless, but foreign Catholics did not need to find refuge with her in these first years. On the other hand, the lesson of the French Revolution had persuaded her never to return again to her old policy of expelling her own Catholics and after 1815 the great English Catholic schools, which had come over from the Continent to England with the French Revolution, were allowed to remain on, and such schools as Stonyhurst, Downside and Ampleforth date their English history from this French Revolutionary period.

Soon after 1870 Bismarck unloosed his Kulturkampf in the German Reich. There looked at one time a probability that it would result in the wholesale expulsion of the Religious Orders from Germany and all preparations were made for their establishment in England. With the accession of Leo XIII the matter was, however, compromised and therefore the necessity did not arise, although the troubles of German Catholicism led to at least one notable German Catholic finding a permanent home in England, the late Baron von Hugel.

It was, however, as a hundred years before, the French Catholics who came to England on a vastly larger scale than those of any other country. Immediately after the defeat of 1870 the Emperor Napoleon and the Empress Eugenie found a home for themselves at Farnborough. Napoleon died a year or two afterwards, but Eugenie lived right on until 1926. When, at the turn of the century, the violently anti-clerical Combist legislation in France expelled the Religious Orders from that country, a Benedictine community established themselves in her home at Farnborough. Another French Benedictine house was established at Quarr in the Isle of Wight. The Jesuits made their novitiate at Hales Court near Canterbury. Perhaps the most famous of all, with the expulsion from the Grande Chartreuse, the Carthusians made their main house for all the world at Parkminster in Sussex, where the greater number of the inmates were and still are to this day French. Numerous other French communities, particularly of nuns, established themselves in all parts of England. Many continue there still.

After a time the anti-clerical fury in France abated a little, and, although the Combist laws were never repealed and were not indeed to be repealed throughout the whole course of the Third Republic, yet the Religious even before the War were beginning to dribble back to France and the Government to wink at their return. After the War the first elections returned a Chamber somewhat to the Right and they were freely allowed to return and, though there were some threats of a further expulsion when M. Herriot came to power in 1925, these were never carried out. As a result the active Religious such as the Jesuits thought it their duty to return to their own land. The contemplative however—the Benedictines and the Carthusians—remained in England, where they still are to this day.

The other great influx of Catholic refugees came from Portugal, following upon the Portuguese revolution of 1910. King Manoel, the expelled King, found his home in England to his death, and many of his Catholic subjects also remained here until the return of better times for the Church. With the expulsion of the Jesuits in the first violence of the Republic in Spain, once more many found their refuge in the houses of their brethren in England. Mexicans, after the outbreak that followed the fall of Porfirio Diaz in 1910, came to England, though naturally most of them went to the United States. In fact it may be said that, whatever the tale of the intolerances of the distant past, for the last hundred and fifty years England has been proud of her reputation as the home of all refugees and always ready to give her refuge as much to Catholic refugees as to others. That being so, it is not surprising that, in these times, Catholic refugees from Central Europe have come to England in numbers larger than to any other country except the United States.

Some Notes on Conversions

JESSE ALBERT LOCKE

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CATHOLICS often feel not only considerable astonishment but sometimes even a degree of irritation, when they find non-Catholic friends or acquaintances holding extraordinary—not to say at times fantastic or grotesque—notions regarding the Catholic Church and its doctrines. Especially is this the case when these persons are, in other respects, well informed. But it must be kept in mind that it is not altogether their fault. "Propaganda"—in its more sinister sense—is not a modern invention.

In the Reformation period the absolute power of kings and rulers had obtained such general acceptance that those autocrats assumed the right to dictate to their subjects even what their religion should be. When a sovereign decided that the new Protestant religion should be adopted, but found an evident reluctance or opposition to his will on the part of his people, it became the custom—beginning in Germany and taken up a little later in England—to put forth violent propaganda against the Catholic Church, its clergy and its doctrines, in order to back up the enforcement of the unpopular change. As any public answer to the accusing propaganda, by speech or by the written word, was forbidden and rigidly suppressed, succeeding generations came to accept it all as unanswerable and it entered into the national literature. It was this state of things that led the Comte de Maistre, distinguished Catholic philosopher and historian to say: "History for the past three hundred years (1500-1800) has been a conspiracy against the truth."

In his *Present Position of Catholics in England*, Cardinal Newman makes the same charge against the English literature of the long period following England's break with Rome. (It is interesting to note that exactly this same technique is today being employed by the Nazi regime in Germany to crush out Christianity—whether Catholic or Protestant—in that unhappy country.) Frequently, when a person makes some statement regarding the Catholic Church and a well-informed Catholic present says: "As a Catholic myself, I can assure you that you are mistaken about that," the reply is: "Oh, no! I know that it is true; I have always heard it and I have read it in such or such an author's works."

What should we do to disabuse the minds of the many well-intentioned people about us who believe these errors? Evidently induce them, if possible, to look into the matter by getting *first-hand* information

on the subject, *i.e.*, by finding out what the Catholic Church actually does teach, in contradistinction to what her enemies say regarding it. When this can be brought about, a better mutual understanding, which is most desirable, will result.

But I have known some who have worked their way out of inherited misconceptions of our Faith quite by themselves, unassisted by any Catholic and sometimes not even having a single Catholic acquaintance. One of the first converts from the old Boston families of Puritan descent was Miss Charlotte Dana, a sister of Richard Henry Dana, the well-known author of *Two Years Before the Mast*. She was a well-educated and intelligent young woman and a good Latin scholar. She told me that her first interest in the Catholic Faith came when, by chance, she found a Latin Missal in the Harvard College library. She took it out and read it with increasing interest. Pursuing her studies further, she became a convert, taking thenceforth an active part in Catholic affairs during the rest of her long life of more than ninety years.

Some converts have found their first impulse toward the Faith in their revulsion against gross or exaggerated charges made against the Catholic Church, which they felt instinctively could not be true. They had, perhaps, some Catholic friends or acquaintances, persons of such character and cultivation as to make it unthinkable that they could be loyal members of a religion in any degree conformable to the black outlines of the picture presented.

Many years ago a well-educated and earnest young woman (whom it became my privilege to know well in later years), Miss Josephine Wentworth, spoke to a friend enthusiastically of an older lady whom she had recently met and admired, a Miss Hanratty. Her friend warned her strongly not to continue the acquaintance, for the lady in question was a Catholic. "I cannot believe what you say," Miss Wentworth replied, "for she

is one of the best-informed persons I have ever met, a woman of intellect and character. I shall ask her, and I am sure that I shall find you are mistaken." She did ask and she found that her new friend was both an intelligent and an enthusiastic Catholic. It was a shock; but it determined her to make a study of Catholicism and find out the truth about it.

A few years after her own conversion, Josephine Wentworth met and married another well-known convert, George V. Hecker, a brother of Father Isaac Thomas Hecker, the founder of the Paulist Community.

I once attended some sessions of an "Inquiry Class" conducted for non-Catholics, where questions were answered and information given regarding the Catholic faith. I became interested to learn some of the reasons which had led those present to come there. A rough but wholesome-looking young workingman said: "I work in the slaughter house. Jack, who works there, too, is my roommate. He's a fine lad, square and true. Our work is hard, our hours are long, we need our sleep. It's often hard to get up. We have to work on Sundays, beginning at 7 a.m. But every Sunday morning Jack is up at half-past five and off to the six o'clock Mass. He never fails. I have no religion myself, but I know I ought to have, and the way I've reckoned is that a religion that can make Jack do what he does must be worth something. I want to know about it."

Sometimes Catholics are too reticent when false ideas regarding the Church are expressed in their presence. This is not always due to timidity, but often to a feeling that it would be futile to enter into argument regarding the distorted but thoroughly ingrained prejudices which the speaker has expressed. True, formal argument or controversy is often futile, especially in the limited opportunities of a social occasion. But sometimes just a word—the right word—may be enough, at least, to start a doubt that the prejudices

expressed are well-founded, and so arouse a desire to learn something of what can be said for the other side.

One person whom I know has a way of saying—with a disarming smile—when some anti-Catholic statement has been expressed in his presence: "I am sorry, but your saying that shows that you are *ignorant* of Catholic matters." The very word "ignorant" is as a red flag to a bull for many people and the speaker will often flare up indignantly; whereupon he is assured courteously that the word has been used in its strict sense, that of *not to know*, not to be acquainted with. We are all ignorant of some things; no one can know everything. If we, who are not of those professions, wish to know something about law or medicine, we consult a lawyer or a doctor. If one wants to know about Catholicism, why not go to the fountain-head for information, why not go to the Catholic Church herself? More than once, my friend says, that advice has been taken!

A convert friend of mine met one Sunday morning two earnest people, a gentleman and his wife, who were prominent in High Church circles of the Episcopal Church, and with whom he had formerly been associated in religious activities. "I suppose you are on your way to St. Polycarp's," he said. "Yes." "Probably you have heard that I have graduated out of that into the *real thing*." "Oh! we think we have the real thing," they replied smilingly. But had they? They could not get that question out of their minds, and a few weeks later they decided to do what they had never done before—call on a Catholic priest and go over things from the Catholic point of view. Before the year was out they gave up trying to be Catholics in a Protestant Church and, like their friend, found the "real thing."

A Catholic young man of my acquaintance was a student in one of the largest and best known American

universities. He was only nineteen, but he had a good intelligent knowledge of his religion. One day, toward the end of a lecture period, the professor made a certain statement regarding the Catholic Church. The student then arose and asked if he might have the privilege of saying a word. When this was granted, he said that he was a Catholic and would simply like to say further that he knew the professor's statement was incorrect. "Oh, no!" the professor replied, "it is absolutely correct."

As the boys streamed out, my friend's classmates rallied him on his hardihood in challenging a professor like that, a man with such a wide reputation for learning! He began to wonder himself if he had not done a rash and useless thing. But that professor was one who believed in intellectual honesty, and when the class next assembled he began the hour thus: "At the end of our last session, Mr. Williams objected to a statement I made regarding the Catholic Church. I was quite sure, at the time, that I was right and he was wrong. However, since then I have taken pains to look into the matter thoroughly and I have found that he was right and I was wrong." The professor will never repeat that incorrect statement to another class and he will doubtless verify beforehand any reference he may make to Catholic matters.

Many orthodox and devout Protestants today are quite dismayed at the religious outlook. The numberless conflicting creeds, the decay of belief in many essential parts of the Gospel of Christ and in spiritual realities have brought a lapse into materialism and a practical paganism. This has made a number of them turn their eyes toward the Catholic Church. One such person said to me recently: "I was brought up in great antagonism to the Catholic Church, but today it is to me a great delight to meet and to know Catholics, because *they believe the Gospel*; they believe in the Divinity of Christ; in His miraculous birth, His

miracles, His Resurrection from the dead; while in most of the Protestant churches to which I go, I hear at times some one or other of these things denied. It makes me sick at heart. I never thought that it would be possible for me to wish—as now I wish—that the Catholic Church were my spiritual home!”

In the latter part of the Nineteenth Century, Dr. Benjamin Da Costa was a prominent figure in the public life of New York City. He was Rector of the Protestant Episcopal Church of St. John the Evangelist. A much older man than myself, I knew him and admired him for the fearless courage with which he advocated religious and civic causes in which he felt that vital principles were at stake. He was a firm believer in the inspiration of the Holy Scriptures and in the authenticity of the Gospels. When a member of the clergy of his own denomination began to preach and to teach some of the current pseudo “Higher Criticism” (emanating chiefly from Germany and largely discredited today), Dr. Da Costa began a course of Sunday evening sermons against those destructive attacks and finally demanded that his Bishop and the authorities of his Church take some action against the Modernists. But nothing whatever was done about it, and he came to see that the only consistent defender of the integrity of Holy Scripture today was the Catholic Church, and he made this statement in some of his sermons.

Finally he resigned his post in the Episcopal Church and not long afterwards became a Catholic. He entered successfully into the lecture field to support his wife and himself. A few years later, after the death of his wife, Dr. Da Costa went to Rome where he made his studies for the priesthood, was ordained at the age of seventy, and thus for a few years had his heart's one desire: to celebrate the great Christian Sacrifice, the Sacrifice of the Mass, which he continued during the short time that remained before he died.

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